

THE SERMON OF ISAAC COLSE

TO MY WORSHIP-  
FULL FRIENDS, THE  
Bailife and Iurats of the towne of  
*Lidd*: Isaac Colse wisheth all pro-  
sperity in this life; and life euer-  
lasting in the world  
to come.



Anning. Preached  
this Sermo amon-  
gest you (*Worship-  
full Say*) seeing the  
General wel liking  
thereof, and there-  
withall the desire  
of some to haue

the copy of the same: I chose rather  
to commit it to the Printer, then to  
copy it out in writing: because that  
as the labour should bee easier vnto  
my selfe, so the benefite should bee  
greater vnto more. And this I haue  
done, not vpon the absolute ly-  
king of the maner of my labour ther-  
in, which I confesse simple: but onely  
the consideration of the matter thereof

## A Sermon.

your former bewty, and to present your fault-  
lesse vnto himselfe. Let vs therefore rest on  
the goodnes of our God, and accept of his re-  
concilement perfourmed in his sonne, let vs  
cast downe our crownes, and fall on our fa-  
ces, and giue all glory to him that sitteth on  
the throne, and to the Lambe for euermore,

Reu. 4. 10.

Reu. 7. 12.

Amen. 6 Praise, glory & wisdom,  
and thanks, and honor, & power,  
and might be vnto our God  
for euermore.

Amen.

## FINIS.





1588.

A

SERMON PREA-  
CHED ON THE

Queenes day.

Being the 17. of No-  
uember. 1587. at the  
towne of Lidd in Kent,  
by ISAAC COLFE,  
Preacher of the word  
of God.

LONDON

*Printed by Iohn Wolfe,*  
for Harry Carre, and  
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his shop in Pauls  
Church yard.





**¶ TO MY WORSHIP-  
FULL FRIENDES, THE  
Bailife and Iurats of the towne of**

*Lidd: Isaac Colfe wisheth all pro-  
sperity in this life; and life euer-  
lasting in the world  
to come.*



**H**aving Preached  
this Sermō amon-  
gest you (*woorship-  
full Srs*) seeing the  
General well liking  
thereof, and there-  
withall the desire  
of some to haue

the copy of the same: I chose rather  
to commit it to the Printer, then to  
copy it out in writing: because that  
as the labour should bee easier vnto  
my selfe, so the benefite should bee  
greater vnto more. And this I haue  
done, not vpon the absolute well ly-  
king of the maner of my labour ther-  
in, which I confesse simple: but onely  
the cōsideration of the matter therof

**A 2.**

**which**



*The Epistle.*

which for this time I see necessary: containing, as appeareth in the discourse thereof, the woonderfull aduancement of our most gracious so- ueraigne Q. Elizabeth to the crowne of this Realme, to the singular benefite of vs all: that vpon the consideration therof we might bee the more stirred vp to yeeld dutifull thankfulness and prayer vnto God for her: the one in that hee first aduanced her thereunto, and preserved her hether- too therein: the other, that hee would still preserve and prosper her in the gouernment of the same. And I haue thought it requisite to dedicate this my labour vnto you: not onely because it was preached amongst you: but principally because of those passing great curtesies which I haue continually receaued at your hands: For the which as I can not but acknowledge my selfe wholly indebted farre beyond my power fully to requite: so do I acknowledge my selfe euery way bound to testify my thankfulness vnto you, which is the only recompence, which either you demaund, or I can  
geue



*The Epistle.*

geue againe for them. Wherefore  
vouchsafe, I pray you *Woorshipfull Sirs*,  
(as an vndoubted testimony therof)  
to accept this same at my hands: who  
as I am alwaies, and by al waies ready  
prest, according to duty, with all the  
power of body and mynde, to seeke  
your spiritual profite: so am I as rea-  
dy at this present, herein to satisfy  
your Godly desires. The Lord heape  
vpon you the manifold graces of his  
holy Spīrite in abundant measures,  
to the benefite of his Church, wherof  
yee are members: of the Common  
wealth, wherof yee are subiectes: but  
yet principally of that Corporation,  
whereof yee are Magistrates, to your  
praise on earth, and eternall glory in  
the highest Heauens. At *Lidd*, this  
first of Ianuary. 1587.

*Your woorships to bee commaun-  
ded in the Lord,*

*Isa. Colfe.*

youe againe for them. Wherefore  
vouchsafe I pray you to  
(as an undoubted testimony therof)  
to accept this and my hand  
as I am always and by all waies ready  
to be according to the  
power of God and his  
your spiritual riches to me I as  
at this present desire to say  
your Godly desire. The Lord  
know you the manifold grace of his  
holy spirit in abundant measure  
to the benefit of the Church whereof  
you are members: of the Common  
wealth whereof you are subjects: but  
especially of this Corporation.  
wasted you are afflicted, to your  
praise on earth, and eternall glory in  
the highest Heavens. At last this  
first of January. 1577.

John Wren Bishop of Exeter

and in the Lord,

In Obedience

## A Sermon.

Text, Psal. 118. verse. 22. &c.

22 The stone which the builders refused, is the head of the Corner.

23 This was the Lords doings, and it is meruallous in our eyes.

24 This is the day which the Lord hath made: Let vs reioice and be glad in it.

25 O Lord I pray thee, saue now: O lord I pray thee now geue prosperity.

26 Blessed is hee that commeth in the name of the Lord, we haue blessed you out of the house of the Lord.



This Psalm (woord)  
shipfull and beloved  
in our Lord and Sa-  
uour Iesus Christ)  
was framed by Da-  
uid: and that, as it se-  
meth, when, after so  
many daungers auoided, he had obtay-  
ned the kingdome of Iudah, & reigned  
in Hebzon. 2 Sam. 2. And it containeth  
partly the wordes of Dauid, exhorting  
the house of Israel, the house of Aaron,  
yea and all them which feare the Lord,

2 Sam. 2.



A Sermon.

to praise the Lord for his great goodnes  
and abundant mercy towarde him:  
which how great & abundant it was,  
hee himselfe thankfully expreſſeth. And  
partly the wordes of the people, who  
upon the consideration of the wonder-  
full aduancement of David, notwith-  
standing all the outrageous practises of  
his enemies: and of the happines ther-  
of redounding to their singular and un-  
speakable benefite, with a solenne ob-  
servation of the day therof, giue thanks  
to the Lord therfore: also toyning pray-  
er thereunto for the safety and prospe-  
rity of David their king: to which lat-  
ter part are these wordes to be referred,  
which I haue at this present hereout, in  
respect of this present occasion through  
the goodnes of God so happily multi-  
plied vnto vs, made especiall choice off  
to deliuer vnto you: and therefore are to  
be taken, and vnderstood, as being the  
wordes of the people, and not as being  
the wordes of David.

They do containe 2 principall partes  
1. A declaration of the wonderful and  
happy aduancement of David to the  
kingdome. 2. Theire louing and duti-  
full



## A Sermon.

full behauiour vpon the consideration thereof.

The first part.

*A declaration of the wonderfull and happy aduancement of David to the kingdom.* Wherein yet more particularly people expresse first the aduancement of David verſe 22. Secondly how it came to paſſe. verſe. 23. Thirdly the benefite thereof verſ. 24. vntil the middeſt thereof.

1 The aduancement of David, verſe. 22. The ſtone which the Builders reſuſed, is the head of the Corner: For the more lively deſcribing, and full expreſſing whereof, we ſee, they vſe a metaphoꝝ comparing the common wealth vnto a building: the ſubiectes vnto ſtones therein: the Princes and Rulers vnto the builders thereof: the King vnto the head Corner ſtone of the ſame: For albeit that theſe wordes be referred vnto Chriſt: of whom David was a Type and figure, and therefore are ſo vſed by Chriſt. Math. 21. And by the Apoſtle S. Peter. Act. 4. and elſe where: yet as they were ſpoken by this people in this place, they were applyed vnto David: thereby ſhewing that Da-  
uid

## A Sermon.

uid a subject of that Common wealth,  
although refused and persecuted by the  
Princes and Rulers thereof, yet was  
aduauced to be King of the same, where,  
First, let vs obserue the fit vse of this  
metaphor by the examination of the  
partes thereof. Secondly, the applicati-  
on thereof to the purpose of the people.

First concerning the fit vse of this  
Metaphor, it is apparant by the parti-  
tuler examination of the seuerall parts  
thereof. For enerie Common-wealth  
is as a building consisting of many  
parts, which being coupled together in  
one according vnto art, make one house:  
of this house first enery subject is a stone  
serving in one place or other, and to one  
vse or other in the building, whereby as  
wee learne how perillous in each com-  
mon wealth contention is betweene  
the subjects of the same: that it is euen  
such as if the stones of one building  
should forsake their places & refuse their  
offices in keeping in and supporting of  
one another, & should deuide themselues  
the one against the other, to the beating  
out and breaking of each other: whereby  
it must needes come to passe, that the  
house

## A Sermon.

house, yea bee it neuer so goodly and  
stately, neuer so firme and strong, must  
haue a downfall, and come to destruc-  
tion: for a house deuised against it selfe  
can not stand, as it is written Mat. 12.

Matth. 12.

So hereout wee are taught, with  
what carefulnes every one of vs, of  
what estate and condition, of what  
vocation and calling forer we are,  
ought to procure according to the same,  
the benefite of the Common wealth,  
whereof we are subjects, in that we are  
borne to be stones in this building for  
the benefite of the same: Which Tully  
an heathen orator lib. 1, de offic. could  
see and say. Non nobis solum nati sumus  
&c. which notable saying bee had  
out of Plato: although therfore we are  
borne partly for the benefite of our selues,  
partly of our parentes, partly of our  
friends (yea & of our enemies also) yet  
principally for the benefite of the com-  
mon wealth: and surely as that stone is  
vnwoorthy to lye on the Earth which  
will serue to no vse in the building: so  
is that man as vnwoorthy to liue on the  
earth, which in nothing either can not,  
or wil not benefite the common wealth.

Cic. de of-  
fic. lib. 1.

Againe



## A Sermon.

Againe in this house y<sup>e</sup> counsaillers, nobility, rulers, & al men in authozity are builders: whose office is, if they see this house downe, to build it vp, if decayed to repair it: if weakned to strengthen it: if falling to hold it vp: if assaulted, to defend it: if strong, so<sup>2</sup> to maintaine it: and this is, first, by ordaining of good & hol-  
some lawes according to y<sup>e</sup> present times & occasions. 2. by the diligent & faithfull execution of them being established: 3. if need require, by spending their goods & aduenturing their lyues in y<sup>e</sup> defence of it. Thus ought they to be builders of y<sup>e</sup> house of y<sup>e</sup> Common wealth: otherwise well they may beare the name of builders, but they are indeed pluckers down of the same. Hee that is not with mee is against mee: and hee that gathereth not with mee, hee scattereth. Luc. 11. there is no middle no<sup>2</sup> thirde thing betweene the one and the other. Againe of this house, the King is the head of the Corner, whereby the whole building is strengthened and held vp. For as the sides & quarters of the house are strengthened by ioyning vnto the corners thereof: and as the corners of the house

Luc. 11.



## A Sermon.

house being taken away, the house can not stand, Iob. cap. 1. So are all the partes and members of the Common wealth sustayned and strengthened by the power of the King, and where there is no King, that Common wealth is like vnto an house rent from the corners thereof, which can not stand, but come to confusion. One notable example, whereof is to bee seene even in this Common wealth of Israel, in the book of the Iudges: which albeit, it was directed and governed with all good and necessary lawes not inuented by man, but ordained by God himselfe: yet Sampson beyng dead, there being no Iudge in Israell, all thinges came to a miserable confusion, as appeareth. Iudic. 17. 18. 19. 20. 21. Thus wee see how fitly this Metaphor is here vled in all the partes thereof.

Iudi. 17. 18.  
19. 20. 21.

And now secondly followeth the application of the same vnto the purpose and meaning of the people, which was thereby to expresse the more fully and manifestly the aduancement of David to the kingdome: For this is the profitable vse of Metaphors, & Allegories,

## A Sermon.

gozies, parables or similitudes, lively to describe those thinges, which otherwise could not so fully be exprested. ~~And~~ herein first, they begin with his reiection, by the builders: Secondly, come to his exaltation afterwarde.

First they begin with his reiection, that his exaltation might appeare the more glorious: for the lower the abbasing is, the more notable is the lifting up: the greater the daunger is, the more woorthy is the victory. The stone which the builders refused. As this is the reiection of David. David was a stone of the house of Israell, a subject of that Common wealth: and albeit, by birth hee was not great, the sonne of Ichai, a meane Israelite: yet in respect of his noble actes, hee was a most pretious stone, and a principall upholder of the glory of the same, as amongst other thinges most evidently appeareth 1. Samuel 17. in his encountering with, and ouer comming of Goliath the Philistine: for when this Goliath a man of mighty stature, and of like strength defied the host of Israell, and no man durst go downe vnto him: this  
David

A Sermon.

David being yet but of young yeares,  
and of tender age, yea being also vnarm-  
ed, valiantly encountred with him,  
and victoriously ouercame him, wherby  
the honor of Israel was preserved, yea  
and aduanced: and the enemies van-  
quished & destroyed. But what was his  
reward? This stone the builders refu-  
sed: They which should haue aduanced  
him, reiected him: yea so reiected him, as  
that they did not onely esteeme him un-  
worthy to bee the chiefe stone of the  
Corner, but also to bee euen an inferi-  
our stone in the building, for they  
would cleane haue taken him away  
from the house of Israel: whereun-  
to tended all those tyrannous perse-  
cutions practised against him, where-  
of wee read abundantly in the first  
booke of Samuel. Well, thus wee see the  
rejection of this Stone by the build-  
ers.

Now followeth his exaltation. The  
same is the head of the Corner: al-  
though the builders refused this stone,  
yet  $\text{p}^{\text{r}}$  Lord had chosen it, yea & although  
they had reiected it, yet  $\text{p}^{\text{r}}$  Lord had take  
it vp, and exalted it: and that not onely  
to



## A Sermon.

to bee a meane stone in the building,  
but euen to bee the head in the Coz-  
ner of the same: that is, not onely to be  
a fellow subiect amongst them in the  
common wealth, but euen to be king o-  
uer them in the gouernment of y<sup>e</sup> same.  
Wherby first we learn y<sup>e</sup> as those things  
which are highly esteemed befoze men,  
are many tymes abomination in the  
sight of God, Luc. 16. so that on y<sup>e</sup> other  
side oftentimes those things which are  
reiected of the wo:ld, are most accepted  
of God, & that the things which are most  
vile and contemptible befoze men, are  
most p:etious and glorious befoze God.  
David, a stone refused by y<sup>e</sup> builders,  
but allowed & chosen of God. 2. Hereout  
wee learne how impossible a thing it is  
foz a man to p:euent y<sup>e</sup> purpose of God:  
God p:euenteth mā in his purposes: mā  
purposeeth, but God disposeeth al things:  
but no mā is able to p:euent God in his  
purposes: who shal resist his wil? There  
is neither wisdom, vnderstanding, noz  
counsaile against y<sup>e</sup> Lord. Pro. 21. For y<sup>e</sup>  
Lord our God is in heauē, & doth what-  
soeuer he wil: yea euen notwithstanding  
all the p:actises of man to p:euent him.  
The

Luc. 16.

Rom. 9.

Prou. 21.

Psal. 115.



## A Sermon

The Lord had preferred Jacob before Esau, the younger before the elder: Isaac would have prevented it, but the Lord prevented him. Gen. 27. The Lord had appointed that Joseph should be Lord over his brethren, and that his brethren should bowe unto him and doe him reverence: they would have prevented it by selling him to the Ismaelites; but the Lord prevented them: they were glad to bowe and crouch before him. Gen. 42. 43. And what neede more examples herein? The Lord had annointed David king over Israel, by the Ministry of Samuel. 1. Sam. 16. the Princes withstand it, yea Saule him selfe withstandeth it: but all in vaine. David is advanced to the kingdome of Iudah, and at the length also to the kingdome of Israel, as 2. Sam. 5. Thus is this stone which the builders refused, become the head of the Corner. 2. Sam. 5.

I am not come at this time into this place, worshipfull and beloved, historically to shew unto you what hath of old come to passe unto David of Israel: but chiefly, in consideration of the daie, by way of application to put you in minde,

B

what

## A Sermon.

What hath been in your own daies done  
unto Elizabeth of England. The stone  
which the Builders refused, is the  
head of the Corner. Elizabeth that  
pretious stone of the house of England  
refused: by whom? by the builders ther-  
of: but what is the event? the same is  
the head of the corner. Elizabeth refu-  
sed, by what meanes? Elizabeth a stone  
of the house of England, not of any  
straunge countrey or sovraine nation,  
and therefore not unfit: yet had they re-  
fused her: yea Elizabeth a stone not of  
the baser, but of the most pretious sorte  
a stone of the head corner stone, proce-  
ding from the loines of the kings of this  
land: yet had they refused her: yea Eli-  
zabeth a stone not ragged but everie  
way squared, not by the hand of man  
but by the finger of God, fit for the place  
and purpose, and yet had they refused  
her. And by whome was she refused?  
even by those which were chosen to be  
the builders of the house of this commo-  
wealth: these were the Councillers &  
nobilitie of this Realme, in the daies  
of Quene Mary her sister, who albeit  
they were the sworne assisters of the  
right-

## A Sermon

rightfull heire apparant to the Crowne  
of this land: yea, and albeit they knewe  
by succession to be heires, and that not  
by extraordinarie annoynting as the  
kingdome of Israel came to David, but  
by naturall discent from her Father,  
and confirmed by the last will and te-  
stament of her Father of famous me-  
mozie king Henrie the eight, yet con-  
trarie to law, contrarie to their oth, and  
contrarie vnto conscience they refused  
her: and what waies and meanes they  
devised and put in practise not onely to  
deprive her of y<sup>e</sup> Crowne, but also of her  
head whereon the Crowne should stand,  
as the hystorie therof in the booke of the  
acts & monuments of the Church recoz-  
ded expresseth it, & many of you yet suf-  
ficiently remeber it: so it should be need-  
lesse for me now to spend any time in y<sup>e</sup>  
deluering of it. Onely therefore this I  
say (which boldly I may say) that neuer  
did Saule & his coherents seeke moze  
waies to destroy David, then they  
sought to destroy her: neither was Da-  
uid at any time in greater danger of  
death being persecuted by Saule, noz Pe-  
ter in greater perril of beheading being



## A Sermon;

Act. 12.

Dan. 3.

Dan. 6.

Jonas. 1.

fast bound in y<sup>e</sup> prison by Herod, Act. 12  
nor the three children in greater danger  
of burning when they were in the hotte  
burning fornaice. Dan. 3. nor Daniel in  
greater danger of deuouring when hee  
was in the Lions denne. Dan. 6. nor  
Jonas in greater danger of death being  
alreadie deuoured into the Whales bel-  
ly swimming in the midst of the sea. Io-  
nah. 1. then shee was being in the hands  
of her enemies. But what was the e-  
uent? The same is the head of the Cor-  
ner: notwithstanding all this, her ene-  
mies had no power ouer her, they pre-  
uailed not in their purposes, but were  
confounded in their deuises: as for Eli-  
zabeth, she is aduanced to the kingdome,  
she sitteth in the throne, she weareth the  
Crowne, she beareth the Scepter. The  
Stone which the builders refused, is the  
head of the Corner: and thus much con-  
cerning the aduancement of David.

2. How it came to passe. Now the  
people expresse how it came to passe that  
David was aduanced to the kingdome:  
how this Stone being refused by the bul-  
ders, became notwithstanding the head  
of the Corner. verse, 23. This was the  
Lords

## A Sermon.

Lords dooing, and it is merueilous in our eies. Where they first attribute their working thereof onely to the Lord. Secondly, they confirme it by the merueilousnes thereof in their eies.

First they attribute the aduancement of Dauid to the onely working of the Lord. It is the first doing and right dutifully: for it is the Lord which hath all things vnder his gouernment and direction: neither is there any thing done which the Lord hath not done: the least things of this world which we see done, are the Lords doing: the holding forth of our armes, the opening of our lippes, the lifting vp of our eies, nay the fall of the Sparrow, nay the fall of the leafe: or if there be any thing lesse then the least of these, it is the Lords doing, and therefore how much more the things which are greatest: Againe in the placing and disposing of the members of the bodie of man, that one member is lower or higher then another, that the head is highest and the foote lowest, it is the Lords doing. Againe amongst those Celestiall bodies, that the Sunne is placed aboue Moone and Stars; or (to vse the words  
B 3 of

## A Sermon.

1. Cor. 15.

1. Sam. 2.

Psal. 75.

Prou. 8.

Rom. 13.

of the Apostle. 1. Cor. 15.) that there is one gloze of the Sunne, and another of the Moone, & another of the Stars, and that one Starre differeth from another in gloze: this is also the Lords doing: and so likewise in the politike body of the common-wealth, that one is aduanced aboue or below another, before or behind another: that one is the chiefest, another the basest, this is also the Lords doing: it is the Lord that casteth downe and exalteth: it is he that raiseth & powe out of the dust, and listeth vp the begger from the dunghil to set him amongst the princes. that he may inhabite the seate of glozie, as Anna confesseth in her song 1. Sam. 2. and as Dauid speaketh, Psal. 75. Preferment commeth neither from the East nor from the West, nor from the South, but God is iudge: he maketh low & maketh high: and therefore saith the Lord, by the wisdom of Salomon, Prou. 8. By me kings doe raigne: and the Apostle, Rom. 13. There is no power but of God, and the powers that be, are ordained of God: if therefore we see any aduanced vnto the seat of worship, honoꝝ, or maiestie, yea whether it be



## A Sermon.

be by birth, friends, conquest, or by any other meanes of man, yet this we must acknowledge, that it is  $\gamma$  Lords doing: For albeit that man was  $\gamma$  instrument, yet the Lord is the only author and ordainer thereof. But yet when this people here acknowledge the advancement of David to be the Lords doing, it is after a more speciall manner, as it is opposed against the doing of man, thereby shewing that it was brought to passe, only by the power of the Lord, without the helpe, and beyond the expectation of man: for albeit that even those things which are brought to passe by the ministry of man, are said to be done of God, who bled man as the instrument, yet most properly are those things said to be the Lords doing which by his absolute power are brought to passe without the helpe & beyond the expectation of man: thus was the destruction of Pharaos host, of Sennacheribs host, of Herod: and thus was  $\gamma$  preservation & deliuerance of the Israelites, of the three children, of Daniel, of Peter, the Lords doing: and thus doe this people affirme  $\gamma$  advancement of David to be the Lords doing.

## A Sermon.

Secondly that it was the Lords doing, they proue by the merueilousnes therof. And it is meruelous in our eies. As if they had said: David is aduanced to the kingdome, but without the helpe, yea beyond the expectation, yea aboue the reason and vnderstanding of man, yea in so strange a maner, as that in our eies it is a thing most merueilous: and therefore surely it is the Lordes doing. And was it not a strange thing & wor-  
thie to be merueiled at, that David a man of a meane parentage in the common wealth of Israell, the youngest of all his brethren, and one fetched from the shepfold, should be annointed to be king: yea & notwithstanding hee found so many enemies, and so few friends; so many perils, and so small safetie; being a man reiected and persecuted by Saul and his princes, yea being a man despised and scorned of the people, as he himselfe speaketh: Psal. 22. Should (Saul being dead, raigne ouer Iudah, and at the length also (Achisheth being slaine) ouer Israell: yet this came to passe: David that litle one was annointed: that persecuted and despised one was aduan-  
ced.

## A Sermon.

ced first to be king ouer Iudah: and then also ouer Israell. This therefore was the Lords doing, and it is merueilous in our eies.

And no lesse merueilous, (if we consider it) was the aduancement of Queen Elizabeth to y<sup>e</sup> Crowne of this Realme: for what though the kingdome successiue by right appertained vnto her: yet if we consider the multitude and mightinesse of her enemies that withstood her: the infinite number of their subtile and deuillish deuises and practises to destroy her: again if we consider the smal number of her able friends to defend her, and her lesse abilitie to defend her selfe: being a mayden virgine, and therefore unmarried: unarmed, and therefore unfit to resist: againe being fast shut within the stone walles of strong holdes, and therefore not able to fly, but enforced to aduenture the extremitie of those dangers which by her bloudie enemies were daily threated against her, and prepared for her: againe on the other side, if wee consider how sodenly and wonderfully the chiefeest of her enemies, when shee was in chiefeest danger of death, and in



## A Sermon;

the iudgement of man in desperate estate of life, were brought to destruction: wherby (Quene Mary being dead) she was aduanced to the Crowne: I say if we thoroughly consider these things, and accordingly waigh them in the true ballances of an vpzight mind, we shall find the aduancement of Quene Elizabeth, a thing most marueilous in our eyes: yea and the moze we consider it, the moze marueilous we shall find it: yea & I assure my selfe, & you (dearely beloued) that of all those marueilous woorks which through the mighty hand & outstretched arme of y<sup>e</sup> Lord, we haue either with our eyes seene in our daies, or els with our eares heard in the daies of our fathers to haue come to passe, this one is the greatest & the most merueilous in the eyes of all those which thoroughly and vpzightly consider it, euen this, the aduancement of Quene Elizabeth to the Crowne of this land: It was maruailous in the eyes of her verie enemies, who were amased at the sight of it, and whose hearts are yet astonished at the remembzance of it: if therefore it seeme not marueilous in the eyes

## A Sermon.

eyes of any, it is in the eyes of those which consider it not. Wherefore if we are not too sottish, we can not but see, and too malicious, we can not but acknowledge that it is the Lords doing, and not mans: that it is the Lord which hath pleaded her cause, and reuenged her wrong, and that he onely which is mightie and almightie hath magnified her, saying: It is the Lords doing, and it is marueilous in our eyes.

3 The benefit thereof. After that the people haue exprested the wonderfulness of Dauids aduancement, they likewise expresse the benefit thereof, Vers. 24. This is the day which the Lord hath made, euen to the singuler benefit of the whole Common-wealth. For here they speake of a speciall day made by God vnto a speciall ble: for otherwise there is no day which the Lord hath not made, and that euen for the ble of man: as appeareth Genes.

1. The Lorde made the light, and deuiding it from the darkenesse, called the light, Day, and the darkenesse, Night, and so hee made the first, second, third, fourth, fift, and

Gen. 1. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

## A Sermon:

Gen. 2.

and first, in which hee made the world  
and all the creatures therein: and the  
seuenth, wherein he rested from all his  
wozke which hee had made, and so hee  
likewise maketh euerie day vnto the end  
of the worlde: for as now and alwaies  
in his prouidence hee appointeth what  
thinges in euerie day from day to day  
shall be done; so hee also in the same his  
prouidence, maketh euerie day wherein  
all things shalbe done. Here therefore,  
as I said befoze, they speake of a special  
day made of God vnto a speciall vse for  
the same people: and that not of a spe-  
ciall day made for the sending of a speci-  
all plague (for thus also is the day of tri-  
bulation and of affliction for the punish-  
ment of the finnes of the vngodly, a spe-  
ciall day which the Lord hath made to a  
speciall vse: and therefore the day ap-  
pointed for the captiuitie and destruction  
of the Iewes, Ierem. 30. Ioc. 1. Amos.  
5. Zophon. 1. is called the day of the  
Lord,) but of a speciall day made by him  
to their speciall benefit and commoditie:  
this day was the day of the aduancemēt  
of Dauid vnto the kingdome, whereby  
the whole common wealth after the vn-  
happie

Ierem. 30.

Ioc. 1.

Amos. 5.

Zophon. 1.



## A Sermon.

happie raige, and happie death of Saul, was wonderfully blessed: and therefore say they, this day the Lord hath made, not to the benefit of one, or a few, but to the benefite of the whole common wealth. The Lord had made many daies for the benefite of that people before the time of David both in the time of Moses, and of Joshua, and of the Judges, and of Samuel, as appeareth in the perusing of those booke: but yet amongst those there was not one, wherein they had received greater blessings, then in this day of the advancement of David: and how greatly they were blessed thereby, hee that peruseth lib. 2. of Sam. and lib. 1. of the Chronicles, shall finde the same most truly recorded, and fully discoursed: and whereas infinitely they were blessed thereby, yet the blessednes consisted principally in two things: first in his happie victories to the subduing of his enemies, whereby his subjects were preserved in peace, and maintained in prosperitie. Secondly, in his fervent zeale to religion, whereby his people under him were trained up in the true service of God, and therefore woorthely  
doe

## A Sermon.

doe they acknowledge This daye the Lord hath made. Now as this people speaking of the day of the advancement of David to the kingdom of Iudah, acknowledge the same to bee a speciall day wherein the Lord had shewed mercy vnto them, in pouring out his blessings vpon them: so likewise haue we (dearely beloued) the people of this lande as great cause vpon the consideration of the advancement of Quene Elizabeth to the Throne therof, to acknowledge the day thereof, a special day ordained of the Lord our God for the singuler benefit of the same: saying with this people, This is the day which the Lord hath made. I might expresse the blessed estate of this land, by conferring the same vnder her maiesties gouernment, with the estate of Iudah & Israel, vnder the gouernment of David, of olde: or I might expresse it by conferring the estate therof with the estate of other nations round about vs, & bordering vpon vs at this day, either of which might easily proue it vnto vs: but that I might not seeme *nimis curiosus in aliena Republica*, I will make it manifest by conferring it with it selfe.

The

## A Sermon.

The estate of it now with the estate of it in times past: neither do I meane to this end, to call backe the consideration of the estate thereof in the dayes of her Progenitors whom we knew not: but onely to examine it, by conferring the estate thereof now with the estate of the same in the dayes of Quene Mary her sister, whom as you, for the most part know, so what the estate of the Common wealth was under her, you for the most part can not but remember: that hauing conferred things together which you haue known, and had full experience of, you might the better iudge betwixen the one and the other: here therefore if we consider how it was gouerned & left by the one, and how it hath bene maintained & gouerned by the other, the benefit of this day of the aduancement of Queen Elizabeth to the Crowne of this land, shall most clearly shine, & fully be confirmed vnto vs. Quene Mary left it vexed with the insolency of the Spanish nation whom she brought in. Quene Elizabeth hath eased it, Mary left it in warre, Elizabeth hath gouerned it in peace: Mary left it  
in



## A Sermon.

indebt, Elizabeth hath discharged it: Mary left it in pouertie, Elizabeth hath enriched it: Mary left it weake, Elizabeth hath strengthned it: nay further, (wherein the perfection of our present happines consisteth) Mary banished true religion, Elizabeth hath restored it: Mary persecuted it, Elizabeth hath defended it: Mary cast it downe, Elizabeth hath advanced it. Mary with the intollerable superstitions of Antechrist, defiled it, Elizabeth by casting them out, hath purged it: so that now with liberty of body we enioy freedom of conscience, in stead of being strangers in other lands, our land is become a safe receptance for the godly persecuted of other nations: as in worldly, so in all spirituall blessings we are wonderfully enriched: briefly, we all of vs more fully feele the blessednes of our estate, then any tongue, much lesse mine, is able to expresse. If therefore the Lord euer made any day for the benefit of Israel, yea or any day for the benefit of any nation vnder the heauens, then euen this day of the advancement of Quene Elizabeth to the kingdom of England hath

## A Sermon.

hath the Lord made for the unspeakable  
happines of the same. Happy did En-  
gland thinke it selfe in the dayes of  
king Henry hir noble father: happy did  
it thinke it selfe in the dayes of king Ed-  
ward her godly brother: but yet neuer  
could it repute it selfe so happy, as it  
hath bene during the raigne of victori-  
ous Queene Elizabeth: so unspeakable  
an happy day was this, of the aduance-  
ment of Queene Elizabeth: and there-  
fore how shal we but acknowledge this  
day made & appointed of the Lord our  
God for the happines of England: sure-  
ly neuer did the Lord make any such  
day befoze it, neither will he euer make  
any such day after for the happines of  
England. The Lord therefore vouch-  
safe to lengthen this day, not onely as  
the day of Iosuah, but euen as the daies  
of Heauen and Earth. And thus much  
concerning the first part, containing the  
declaration of the woonderfull and hap-  
py aduancement of Dauid to the king-  
dome.

### The second part.

*The louing and dutifull behauiour of the  
people*

## A Sermon.

people upon the consideration thereof.

Which consisteth in 3. things: first, in a reioycing, vers. 24. secondly, in a prayer, vers. 25. thirdly, in a blessing, vers. 26.

1. A reioycing, which is uttered by way of mutuall exhortation, stirring up one another vnto the same, vers. 24. Let vs reioice, & be glad in it. Which is the louing nature of Gods children towards their brethren: if they see and know themselves to bee such as they should bee, they enuy not those that bee like vnto them, but rather wish and desire that they all were such as they themselves are: so Paul. Act. 26. assuring himselfe vnfainedly to serue the Lord, wistheth that not onely Agrippa, but also all they which heard him speak that day were altogether such as bee himselfe was, onely his bandes excepted: & therefore in al godly actions which they dutifully exercise, not satisfying themselves with their owne diligence, they also stir up one another by exhortation to ioine with them in them according to the present occasion offered: as if occasion bee offered to heare the word preached, they stirre them up vnto hearing with them: if to

Act. 26.



## A Sermon.

It to exercise themselves in prayer, to pray with them: if in fasting, to fast with them: if in lamentation, to lament with them: briefly, if in reioycing, to reioyce with them: as the people in this place, hauing occasion of ioy and reioycing geuen vnto them by the aduancement of Dauid, exhorted each others thereunto, saying: Let vs reioyce and bee glad. In which their reioycing, yet more particularly we are to obserue 3. things: first y persons who are exhorted of one another to reioice. Let vs: secondly the tyme when. In it: y is, in this day which the Lord hath made: thirdly, what maner of reioycing it should bee.

First concerning the persons who are exhorted by each other to reioyce, they are, wee. Let vs reioyce and bee glad. Albeit, that so great happines came to that common wealth, by the aduancement of Dauid to the kingdome: yet notwithstanding all reioyced, not thereat, neither were glad thereof: but many no doubt, of the foolish people which knew not what was good for themselves inwardly, grieved thereat, yea and many wee know stozmed at the

E. 2

same.

A Sermon.

2. Sam. 2.

same, and laboured what in them lay  
to depose David from his Throne, and  
to depriue him of his Crowne: of these  
was Abner & chiefe Captaine of Sauls  
host the chiefe, who seeing David now  
raigne in Hebron ouer Iudah, tooke  
Ishbosheth Sauls sonne, and made him  
king ouer Israel. 2 Sam. 2. This, know  
this people, the thing was notorious  
amongst them: & yet comfortably they  
say one to another, Let vs reioice and  
be glad: as if they had said to each other  
what though many of the foolish people  
grieve at the aduancemēt of our king  
David: yea and what though rebellious  
Abner & his confederats of y<sup>e</sup> house  
of Saul sturme thereat, and by the ad-  
uancement of Ishbosheth to y<sup>e</sup> crowne  
of Israel, do not onely labour to keepe  
him backe from the Crowne of Israel,  
which yet hee hath not, but also to de-  
pose him from the Crowne of Iudah,  
which hee now enioyeth, yet as for vs  
Let vs reioice and be glad of it. In like  
sort, notwithstanding the great and un-  
speakable happines of this Common-  
wealth by the aduancement of Queene  
Elizabeth to the crowne thereof, yet all  
reioy-

## A Sermon.

reioyced not thereat, neither haue they bene glad thereof: but many no doubt of the foolish & superstitious people haue greened at it: yea and many rebellious ones, we know by insurrections openly, and by conspiracies secretly, haue laboured what in them lay, & haue aduentured there liues to depriue her of it, but yet notwithstanding (dearly beloved) as for vs, let not their foolishnes besotte vs, but let vs reioice, and bee glad thereof: yea even so many of vs (which I hope is all of vs) as haue a loue to the present prosperity of the Church of Christ amongst vs, or a loue to y present peace and happines of this common wealth: yea or a loue to the present welfare of our selues, let vs reioice and bee glad: for even all these thinges, next vnder God, spring herefrom: eue from the aduancement of Queene Elizabeth.

Secondly, concerning the time of this reioicing, let vs (say they) reioyce and bee glad In it: that is in this day which the Lord hath made for the aduancement of David. Whereby we see that this people solemnly obserued and kept the day of the aduancement of David:

*Thomas Barwick*



## A Sermon.

Gal. 4.  
Col. 2.

to the kingdome of Iudah : which notwithstanding is not that obseruation of dayes disliked and reiected by the Apostle Saint Paule Gal. 4. & Coloss. 2. where only the superstitious obseruation of daies and times are condemned : but religiously to obserue those dayes wherein the Lord hath done principall thinges either for the benefitte of his Church whether generall or particular amongst vs : or for the benefitte of the common wealth wherein wee liue, as I finde neither comāndement, nor counsaile, nor example to condemne it, so finde I manifold examples not amongst the Heathen people recorded by prophane writers (which I willingly omit) : but amongst the people of God themselves, set downe in the holy scriptures (which I can not ouerslip.) What dayes the people of Israell were commanded to keepe holy vnto the Lord you may reade, Deut. 16. and els where euen the dayes of the Pascheouer of Pentecost, Tabernacles and some others, in remembrance of those great blessings, which they had receiued at the hands of the Lord, Againe, when by the meanes of

Deut. 16.

## A Sermon.

of Quene Vester, the Jewes vnder A-  
hashuerus were preserved from the de-  
struction practised against them by Ha-  
man, and hauing ouerthrowen their e-  
nemies had gotten rest, and were in saf-  
ty: the by the aduise of hir godly vncle  
Bardocheus gaue cōmandment vnto  
the whole people of the Jewes throug-  
hout all the prouinces of the king Aha-  
shuerus, that they should euery yeare  
keepe the xiiii. and xv. daies of the mo-  
neth Adar holy, in remembrance of their  
wonderfull deliuerance. Ester. 9.

A. Ester. 9.

gaine when the same people by the means  
of Simon the high priest, had bene deli-  
uered from the tyranny of Tryphon.  
Simon ordained that the same day: e-  
uen the 23. day of the second moneth  
should bee kept euery yeare with glad-  
nes: 1. Mac. 13. and what neede more  
examples: This people here seeing Da-  
uid aduanced to the kingdome of Ju-  
dah, as a day wherein they had recei-  
ued so great a blessing at the handes of  
the Lord, they solemnely obserue the  
same, and that with reioycing, saying:  
this is the day which the Lord hath made:  
let vs reioyce and be glad in it. If euer

1 Mac. 13.

## A Sermon.

the people of Israell had any iust cause  
to obserue with reioycing any day in re-  
membzance ether of any euill auoided,  
or of any benefite receiued at the handes  
of the Lord: yea, or if any people vnder  
the heauens hath had at any time iust  
occasion to do the same: surely the haue  
wee even the people of this Common  
wealth, as great cause as they that haue  
had the greatest, whether in respect of  
the one, or in respect of the other, so-  
lemnely with reioycing to obserue this  
day, wherein wee now bzeath, the 17.  
of Nouember: which is the day of the  
memorial of the beginning of the happy  
raigne of our most gracious soueraigne  
Queene Elizabeth ouer this land: for  
on this day, now 29. yeares it was, that  
the Lord in mercy remembzring vs when  
we litle hoped, and lesse deserued, by ta-  
king away of Queene Mary, aduau-  
ced Queene Elizabeth ouer vs: where-  
by what plagues wee were deliuered  
from, and what blessednes wee reaped,  
you heard befoze in part, but can not  
fully bee expzessed: wherefoze now in  
this day let vs reioyce and be glad, yea,  
and although euery day ought to be vn-  
to vs



## A Sermon.

to vs a day of reioicing therat: yet principally we ought to reioyce in this day. How can wee but every day reioyce thereat, when as every day wee reape the benefite thereof? There doth not one day throughout the yeare, nay throughout y<sup>e</sup> whole course of our liues, passe ouer our heads, but that therein every one of vs, high and low, rich and poore, young and old, do many wayes both see in others, and feele in our selues the vnspeakable benefits of y<sup>e</sup> aduancement of Queene Elizabeth: and therefore every day ought to be vnto vs a day of reioicing: every day haue wee iust cause to fall downe on our knees, and geue God thanks for Elizabeth: but yet principally wee ought to reioyce in this day, which now wee solemnly obserue in memorizall thereof, for that this is the end wherfore all such solemn obseruation of special dayes for special benefites haue bene ordayned and vsed: euen that they should be bestowed in reioicing: not in fasting: but in feasting, not in weeping, but in reioicing: wherfore principally in this day we ought to reioyce for y<sup>e</sup> aduancement of Queene

## A Sermon.

Elizabeth. Therefore, Let vs reioice and be glad in it. Let not our so long enioying of her, slacke our ioy, or quail our reioicing for her: but rather as the longer wee enioy her, the more wee are blessed by her: so haue wee every years renewing of this day, the greater cause to reioyce for her, and therefore euen in this day let vs reioyce and bee glad thereof: yea every way let vs testify vnto the whole world this our reioicing: let the cherefulness of our countenances, the decency of our garmentes, the songs of our lippes, the clapping of our hands, our melody on instruments of musick, the making of bonfires, the ringing of belles, the sounding of trumpettes, the displaying of banners, the shooting of gunnes: yea, and whatsoener meanes haue bene vled, or may bee deuised as testimonies of reioicing, let them be vled of vs as an euident testimony of our vnfeigned and hartie reioicing this day, for the aduancement of Queene Elizabeth.

Thirdly concerning the manner of this our reioicing, it must also bee obserued: for there is a reioicing which is euil, as the

## A Sermon.

the Apostle speaketh. 1 Cor. 5. The end  
of which is, weeping: as Christ testifi- 1 Cor. 5.  
eth Luc. 6. woe be unto you which now Luc. 6.  
laugh and reioyce: for ye shall weale  
and weepe. This our reioycing there-  
fore must be onely in the Lord: in the  
same wee must not forget God: which  
fault man for þe most part falleth into in  
þe middelt of his reioycing: in his reioy-  
cing he is so overioyed, as þe clean for-  
getteth to reioyce in him in whom hee  
ought to reioyce: the reioycing in þe gift,  
maketh him forgetfull to reioyce in the  
giver: if God geue wealth, health of bo-  
dy after pouerty and sicknes: strength  
after weaknes, peace after war, plen-  
ty after scarcity, &c. everyman is glad  
thereof and reioyceth thereat. But who  
is hee that reioyceth in him, who hath  
bestowd those thinges on him: the peo-  
ple of Israell beyng brought out of E-  
gypt from the slavery of Pharao, and of  
the Egyptians, they were, no doubt glad  
thereof and reioyced therat, but as Da-  
uid speaketh, Psal. 106. They forgot  
God their Saviour which had done Psal. 106.  
great thinges in the land of Egypt, won-  
derous woorkes in the land of Ham, and  
feare-



## A Sermon.

Luc. 17.

fearefull thinges in the red sea for them: so those ten Leapers spoken of in the Gospel, Luc. 17. being healed of their leprosie by Christ, were all, no doubt, full glad thereof, and reioiced: but yet all forgate to reioyce in him who had shewed this mercy vnto the: for onely one of them (who was a Samaritane) returned backe, falling downe on his face gaue him thanks, and with a lowde voice gaue praise vnto God. Of al those blessings, which wee the people of this nation at this present enioy, or euer in times past haue enioyed: this one, euen the aduancemēt of Queene Elizabeth ouer this land is not the least but rather the greatest, and therefore not the least, but the most woorthye to bee reioyced at of al of vs which reape the benefite thereof: but yet in this our reioicing we must bee mindfull to reioice in him who hath geuen Elizabeth vnto vs, and aduanced her ouer vs: For this was the Lordes doing and not mans, but euen without the helpe of man, yea euen beyond the expectation of all men: nay further, contrary to the wil of the chiefest men of this world, as you heard before

## A Sermon.

foze, the Lord brought it to passe: in whom  
therefoze should we reioyce but in him:  
foz in whom should wee reioyce but in  
him who hath bene the woꝝker thereof:  
hee one'ly is wooꝝthy of the praise, who  
alone hath done the woꝝke: yea and to  
this end it is, that hee hath so miracu-  
lously brought the same to passe, that no  
flesh should reioyce in his pꝛesence: but  
that hee which reioyceth, should reioice  
in him: saying: Not vnto vs, O Lord,  
not vnto vs, but vnto thy name geue y  
praise, foz thy louing mercy and foz thy  
truthes sake, Psal. 126. Let this our re-  
ioycing testify our thankesfulnes vnto  
him foz the same: Wee are not wooꝝthy  
of the least of all his mercies, Gen. 32. Gen. 33.  
much lesse of this: and all which wee  
haue, oꝛ can geue vnto the Lord our  
God is not wooꝝthy the name of a re-  
compence foz y least, much lesse foz this:  
e yet such is the mercy of our God vnto  
our weaknes, as that this onely hee re-  
quireth at our handes foz al his unspea-  
kable benefits in so ouerflowing a mea-  
sure powꝛed vpon vs, euen this, that we  
should geue thankes vnto him: and re-  
ioice in his holy name: therefoze Da-  
uid

## A Sermon.

Pfal. 116.

unto upon the consideration of the wondrous  
mercies of God towards him,  
falling into this godly meditation: what  
shall I render unto the Lord for all his  
benefites bestowed upon mee? Psal. 116  
thereby acknowledging that hee was  
both altogether unworthy of them: &  
all which hee could geue was no pro-  
portionall recompence for them, and at  
the length resolving himselfe what re-  
compence to geue, breaketh forth into  
these words: I will take the cup of sal-  
vation, and will call on the name of  
the Lord: Loe then, this one payment  
doth fully satisfy the Lord for all his  
graces, benefits, and blessings pointed  
upon vs: And therefore also for this.  
Therefore that we could truly reioyce  
in him, and hartely be thankfull unto  
him this day, and euen for Elizabeth:  
that the Lord may this day and euer  
blesse vs with Elizabeth: God forbid  
your unthankfulness unto him should  
bereaue and deprive us of Elizabeth, &  
of this so great happines which we haue  
so long time enjoyed, and now at this  
present do, and long time hereafter may  
(which God grant) enjoy by Elizabeth:

as



## A Sermon.

as therfore this day the Lord hath made  
for our singular benefite and vnspeakable  
happines: so let vs reioyce and be  
gladde in it, and bestow the same in  
thanksgewing vnto him for the ad-  
uauncement of Elizabeth.

2 A Prayer, from reioycing they  
come vnto prayer. *Non minor est vir-  
tus quam querere, paria tueri:* as Dauid  
could not without the helpe of the Lord  
obtaine the kingdome: so nether could  
he without the helpe of the Lord defend  
himselfe and gouerne it: and therfore  
as they saw iust occasion to reioyce in  
him for the one, so they saw iust occa-  
sion to pray vnto him for the other, say-  
ing verse. 25. O Lord I pray thee saue  
now: O Lord I pray thee now geue  
prosperitie. Where wee say they pray  
for two thinges in the behalfe of Da-  
uid the King: first Saluation, secondly  
Prosperity.

First they pray for Saluation. O  
Lord I pray thee saue now, that is,  
from the hand of the enemy which la-  
boureth to supplant him: In the time of  
mirth they remembred eminent dan-  
gers, they thought of perils at hand:  
which

## A Sermon.

Eccl. 11.

which the Preacher Cap. 11. exhorteth  
vs vnto: though a mā liue many years,  
and in them all reioyce, yet let him re-  
member the dayes of darknes, that is,  
of affliction and trouble. There is no  
mans estate in this world so quiet, but  
y it is mixed with many troubles, noz  
so safe, but y it is subiect to many dan-  
gers: but yet principally the estate of a  
King, it is most troublesome and peril-  
lous. And therfoze they knew that Da-  
uid beeing now aduanced to the throne  
of the kingdome of Iudah, and that in  
such maner as befoze is declared, could  
not but finde many enemies, by whom  
he should bee subiect to no few troubles,  
noz small daungers, yea & many were  
the troubles and perils which were laid  
befoze him, and stirred vp against him,  
of his desperate enemies both within &  
without, both for his aduancement to  
Iudah and Israell: within beeng ad-  
uanced to the kingdome of Iudah: he  
had those that Crined for the aduance-  
ment of Ishbosheth Sauls Sonne: and  
these were they of the house of Saule, of  
whom you heard befoze: betweene  
whom there was a long warre, as ap-  
peareth

# A Sermon.

pereth. 2 Sam. 3. being aduanced to 2 Sam. 5.  
 the kingdome of Israel: both within  
 and without: besieging him, within:  
 first his owne sonne Absalon: the se-  
 ba the sonne of Achish, a man of  
 Gethai: both which rayled by Israel  
 against Dauid: without, he had the Phi-  
 listines and other nations oft times ma-  
 king war vpon him. of both which you  
 may read plentifully. 2 Sam. 5. wherefore 2 Sam. 5.  
 they seeing Dauid subiect to so many pe-  
 rils, they pray for saluatiō at the hands  
 of God, saying, O Lord I pray thee  
 saue now: for what was Dauid a-  
 gainst his aduersaries: either in multi-  
 tude or mightines? wherefore they flee  
 vnto the Lord for refuge and defence:  
 saue now, O Lord, ere thynne annoy-  
 ted whom thou hast aduanced from the  
 handes of his enemies, which purpose  
 and practise his destruction.

Secondly, they pray for the prosper-  
 ity of their king: O Lord I pray thee  
 now geue prosperity: as Dauid could  
 not saue himselfe from the hands of his  
 enemies, except the Lord saved him: so  
 neither could hee gouerne the common-  
 wealth. except the Lord prospered him  
 therein:



## A Sermon.

therin: It is no easy thing to governe a  
kingdome: & to order a common wealth,  
for the welfare & happines of the people:  
if the Lord teach not þ king what to do,  
by whom shal he be directed? If þ Lord  
direct him not, how can he prosper in any  
thing which he taketh in hand: how shal  
he prosper in his counsailes: how shal he  
prosper in his enterprises? If the Lord  
build not the house, in vaine do they la-  
bour that build it. Psal. 127. They euen  
with þ sons of men, Gen. 11. thinke they  
to build neuer so lofty a building, yet  
they build vnto themselves nothing else  
but a Tower of confusion: The com-  
mon wealth can not prosper, but come  
to ruine and destruction: wherefore O  
Lord I pray thee geue now prosperity  
vnto Dauid our King: that thou pros-  
pering him, the Common wealth may  
bee in prosperity by him. The exam-  
ple of this people (dearly beloued) tea-  
cheth vs that in the middelt of this our  
reioycing this day for the happy ad-  
uancement of our most gracious So-  
ueraigne, Queene Elizabeth, we must  
not forget to toyne prayer therunto for  
her, euen for the safety and prosperity  
of

Psal. 127.

Gen. 11.

## A Sermon.

of Elizabeth: saying, O Lord I pray thee, &c. First for her safety, and that from the handes of her enemies: for albeit that she is aduanced to the throne of the kingdome, yet hath she not bene neither is she free from her manifold perils: first by her rebellious subjects within, who for the aduancement of an Ishobeth, nay of a Jezabel for the Crowne, both by open insurrections, leuying of armies, displaying of Banners, and pitching of fieldes: and also by secret conspiracies, with dagges and daggers, &c. haue practised her destruction: then by foraine enemies of other nations: for we are not ignorant of how often theyetned incursions in times past: neither can we be ignorant of how purposed & prepared mischief at this present to depose her from the Crowne. Wherefore, O Lord I pray thee saue now, & then thyne annointed: thou which hast lifted her vp, hold her vp, that thine and her enemies plucke not her downe who thou hast exalted: continue thy wonted goodnes towarde her, as thou hast heretofore saued her, so saue her now: make perfect that same good worke which thou

D a

## A Sermon,

thou hast begunne in her: yea, Now, O  
Lord saue her: for now is the wrathful  
indignation of thine and her enemies,  
as a consuming fire enflamed against  
her: wherefore, O Lord, saue now, yea  
and saue her for ever. Whereunto we  
must toyne prayer for her prosperity. O  
Lord I pray thee now geue prosperi-  
ty vnto Elizabeth, being safely couched  
vnder the shadow of thy winges, pros-  
per thou her. O Lord, prosper thou the  
counsailes of her hart, prosper thou the  
workes of her hands: yea O Lord, what-  
soeuer she taketh in hand, let it prosper  
in thy sight: yea and so prosper her, O  
Lord, in the government of vs thy peo-  
ple committed vnto her charge, as that  
we also may prosper vnder her: and that  
as in all worldly prosperity, so princi-  
pally in all godlines and honesty: yea  
Now, O Lord, geue prosperity vnto  
her, as thou hast hitherto prospered her  
government aboue al other Kinges and  
Princes of the earth, to the terro2 of thy  
enemies, to the comfort of thy chosen, to  
the admiration of all men: so, O Lord,  
geue now, yea and ever prosperity vnto  
Elizabeth. Thus ought we (dearly belo-



## A Sermon.

ued) in the middell of our reioycing to  
mize prayer vnto God for the safety and  
prosperity of Queen Elizabeth: great is  
y foze of prayer before God: it pearreth  
the clouds, and ascendeth into the eares  
of the Almighty: and although the Lord  
heareth not sinners, Iohn: 9. But their  
prayer is turned into sin: yet the prayer  
of the righteous, is euen as the sweet  
incense and as the euening sacrifice most  
pleasant and delectable in his sight: ha-  
uing this promise, y whatsoeuer they  
shal aske, they shal obtaine it, yea great  
is the foze of the prayer of one righte-  
ous man, if it be seruent, as Iames spea-  
keth cap. 5. And then how much more  
forceable is the prayer of the whole con-  
gregatio of y righteous being assembled  
together before him in his house, which  
is the house of prayer. Wherefore now  
being assembled together at this time,  
vpon this occasion into this place: yea &  
at what time soeuer, vpo any other occa-  
sion we assemble our selues together into  
y Church of God (that I speake nothing  
of priuate prayer in all places) lifting  
vp cleane handes and purifyed hartes,  
let vs pray. O Lord, I pray thee, saue

Iohn. 9.

Iames. 5.

## A Sermon.

1 Tim. 2.

now. O Lord I pray thee now give  
prosperity vnto Elizabeth: for as this  
is the duty of all men one towards ano-  
ther, but principally of subiects towards  
their Kinges and Princes, to commend  
the in their prayers vnto God, 1. Tim. 2  
so yet chiefly it standeth vs vpon, which  
are y subiectes of this Common wealth  
to pray for the safety & prosperity of our  
Queene Elizabeth: for in the safety of  
Elizabeth consisteth ours: in her peace,  
ours: in her prosperity, ours: in her life,  
ours: in her death, ours: in her destru-  
ction, ours: If the Lord either by timely  
or untimely, either by naturall or un-  
naturall death should take away Eliza-  
beth from Englan, it would indeed be a  
ioyful and happy Elizabeth, but a most  
woefull and miserable England. God  
graunt mine eyes neuer see, nor mine  
eares neuer heare of the death of Eliza-  
beth: Wherefore, O Lord, I pray thee  
saue now: O Lord, I pray thee give  
now prosperity vnto Elizabeth: and  
let all those which entirely loue Eliza-  
beth, say. So be it.

3 A blessing, verse. 26. Blessed is he  
that commeth in the name of the  
Lord

## A Sermon,

Lord: we haue blessed you out of the house of  $\gamma$  Lord. Which words,  $\gamma$  most vsuall translations do set downe after the forme and maner of wishing or desiring. Blessed be hee, &c. As if the people had prayed vnto the Lord to blesse David their King. But the most approved translation according to the Hebrews set them downe by way of affirmation, Blessed is hee, &c. Whether in the people do affirme David their King to bee the blessed of the Lord. Blessed is David. the which they confirme by two notable arguments. First David commeth in the name of the Lord, that is, David commeth to rule and gouerne the common wealth. Hee obtaineth the Kingdome, not in his owne name, but in the name of the Lord: not thrusting himself thereunto, but hauing the same thrust vpon him by the Lord: not vsurpingly aduancing himselfe, but beeing miraculously thereunto aduanced by the Lord: and therefore David is blessed: for as they which come in their owne names are cursed: so they which come in the name of the Lord are blessed: but David commeth in  $\gamma$  name of the Lord,



## A Sermon.

Num. 6.  
Deut. 10.

therefore David is blessed. Secondly David is blessed of them that are of the house of the Lord: that is, either of the priests of the Lordes house, of his Sanctuary, whose office it was to bless, as appeareth Num. 6. and also Deut. 10. or else more generally one of all those that belong to the house of the Lord, that is, which purely worshipping him in his Sanctuary, in Sion: And therefore David is blessed of the Lord: for the Lord mercifully ratifyeth, and confirmeth the blessings of his Church: heo blesseth those whom his Church blesseth: and hee curseth those whom his Church curseth. But his Church euen the Congregation of his chosen Children, beeyng blessed by David: haue blessed David: and therefore David is blessed of the Lord: And how inuincibly they haue proued that David is blessed. The consideration whereof could not but much confirme the hope of the safety and prosperity of David, for which they prayed before: for not onely safety, and prosperity, but euen all good thinges follow the blessing of God. The Lords blessing is no vaine

A Sermon.

no: naked blessing, as is oftentimes  
the blessing of man: But al good things  
are heaped vpon those which are bles-  
sed of the Lord: Let Hemei there-  
fore curse David. 2. Sam. .16. yet Da-  
uid is blessed: yea let the enemies of  
David conspire together against him:  
yet shall the Lord geue safety and pro-  
sperity vnto David, because hee is the  
blessed of the Lord. 2. Sam. .16.

In like sorte, (dearely beloved)  
this can not but bee vnto a singuler  
comfort and consolation continuing  
our hope of the safetie and prosperitie  
of our gracious Queene Elizabeth, be-  
cause she is the blessed of the Lord. E-  
lizabeth is the blessed of the Lord, and  
therefore let her enemies curse her with  
bowe, bell and candle, the curse shall  
not fall vpon her, but she is blessed, yea &  
shall be blessed for ever: for there is no  
repentance in the Lord: God is not as  
man, that hee should lye, no: as the  
sonne of man that he should repent: hath  
he said, and shall he not doe it? and hath  
he spoken, and shall he not accomplish  
it? hath he blessed, and shall he not con-  
tinue his blessing: yea surely, with him  
there

## A Sermon.

**Iam. 1.**

there is no variablenesse, neither shadow of chaunging, Iames. 1. If Isaac was constant in his blessing unwittingly bestowed upon Jacob, and notwithstanding all the teares of Esau, would not call backe the same, but confirmed it, saying: I haue blessed him, and therefore he shall be blessed: Gen. 27. Then how much more constant shall the Lord be in continuing his blessing upon those his children whom he hath once not unwittingly but willingly blessed, notwithstanding all the teares, outcries, cursings, and bannings of the vngodly: saying, I haue blessed them, therefore they shall be blessed. And if the Lord blesse, who shall curse? How shall I curse, where the Lord hath not cursed (saith Balaam to Balaac) or how shall I detest where the Lord hath not detested: or if they curse, or detest those whom the Lord blesseth, and reioyceth in: their cursing shall fall upon them selues: as the Prophet Dauid saith, Psal. 109. As they loued cursing, so shall it come vnto the: as they loued not blessing, so it shall be far off from them: as they clothed themselves with  
cur.

**Gen. 27.**

**Psal. 109.**



A Sermon.

curſing: as with a garment, ſo it ſhall  
come into their bowels like water, and  
like oyle into their bones. But y<sup>e</sup> bleſſed  
of y<sup>e</sup> Lord, ſhal be bleſſed for ever. That  
Elizabeth is the bleſſed of the Lord, I  
proue eu<sup>r</sup> by the ſelfe ſame arguments  
wherby the bleſſednes of David is con-  
firmed in this place. Firſt, Bleſſed is he  
that cometh in the name of the Lord,  
but Elizabeth cometh in the name of  
the Lord: ſhe came not to gouerne this  
land in her own name, but in the name  
of the Lord: ſhe obtained not the crowne  
by her own power, but by the power of  
the Lord. who miraculoſly advanced  
her thereunto, & no leſſe miraculoſly  
hath hetherto vpbeld her therein: & there-  
fore this is an euident teſtimonie y<sup>e</sup> ſhe  
is the bleſſed & beloued of the Lord. Se-  
condly, She is bleſſed out of the houſe  
of the Lord, as it hath bene bleſſed  
by her, ſo it bleſſeth her amongſt all the  
mightie kings and princes of the earth,  
there is none by whom the houſe of the  
Lord, the Church of Chriſt hath bene  
ſo wonderfully bleſſed, as it hath bene  
by Queene Elizabeth at this day: by  
her principally it is that the kingdom of

## A Sermon.

Antechrist decayeth daily: by her principally it is, that the Church of Christ within these few yeares in so many nations is augmented and aduanced: by her it is that the banished children of Christ, not having a place where to rest their heades, are lovingly receaved, and carefully fed and nourished: by her it is that the oppressed ones are defended: & they which war for it, are strengthened, and therefore worthely hath she deserved the everlasting blessing of the house of the Lord: yea and no doubt, the whole house of the Lord both blesse her. And therefore wee may also assure ourselves, that the Lord ratifying and confirming the blessing of his Church, blesseth her. The consideration whereof, (dearly beloved) as I said before can not but greatly comfort and confirme the certainty of our hope, concerning the safety and prosperity of our most gracious Soueraigne, Queene Elizabeth, that notwithstanding, shee is cursed by the Pope, the maister of misrule, and author of all mischief: and be hated of all his fauourers who with all their powers bend themselves against her to subdue

**A Sermon;**

**subdue her, and bying her to confusion:  
yet that they shall not bee able to pre-  
uaile ouer her: but that the Lord for his  
names sake: who hath miraculously ad-  
uaunced her, and hetherto preserved  
her: yea and for his Church sake, which  
bying blessed by her, hath blessed her, he  
will geue safety and prosperity vnto E-  
lizabeth, to the continuance of the glory  
of his name, and the encreasing of the  
blessednes of his Church by her. The  
which the Lord vouchsafe to graunt for  
his Sonne Christ his sake, the head of  
his Church. To whom with the holy  
Ghost, three distinct persons, and  
one onely God, bee rendred all  
honour and praise, both  
now and for e-  
uer. Amen.**

**FINIS.**